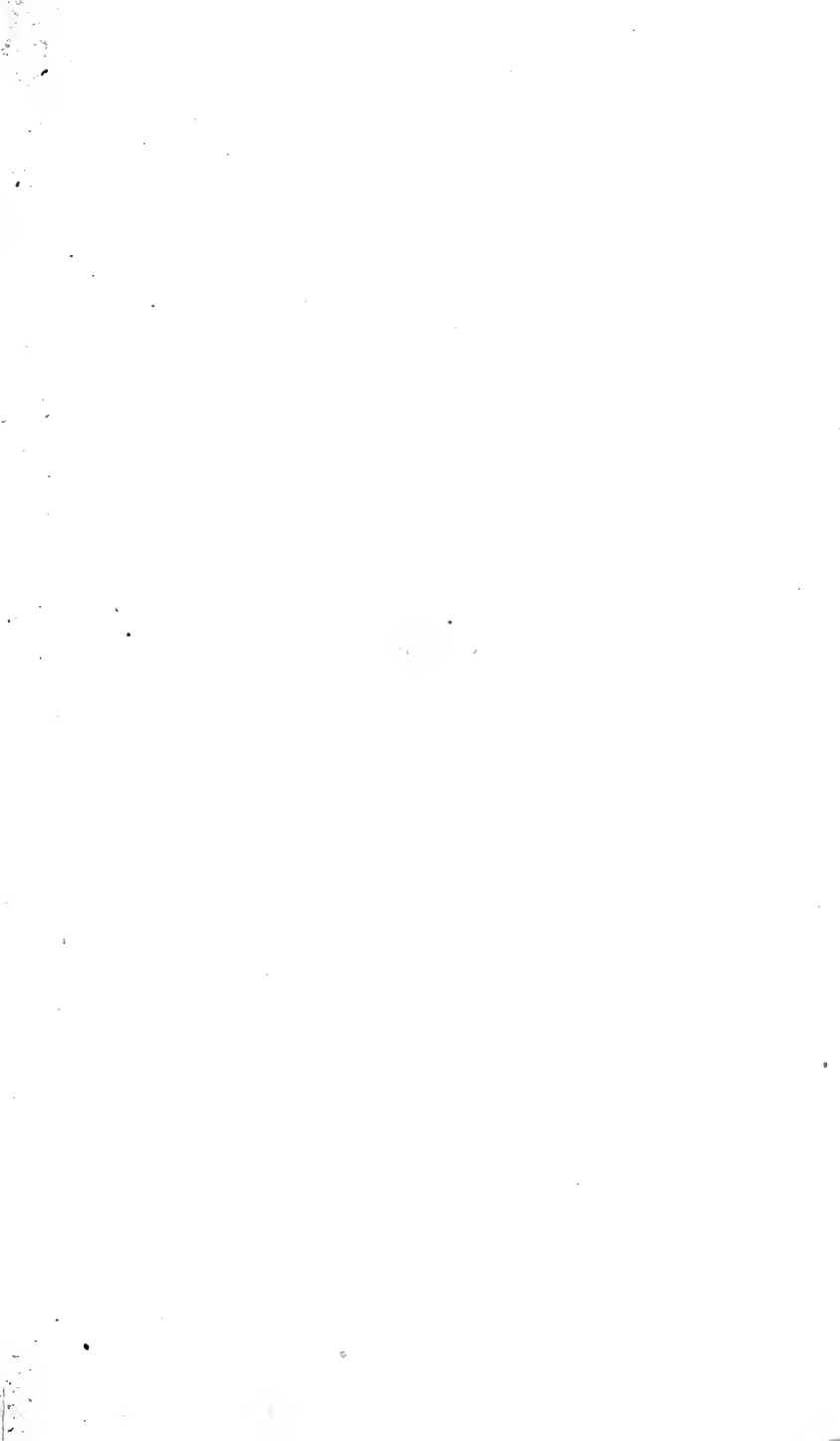


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ADDRESS

**OF A COMMITTEE OF THE
BOARD OF EDUCATION**

**UNDER THE CARE OF THE
General Assembly,**

**TO THE
MEMBERS**

**OF THE
PRESBYTERIAN CHURCH,
IN THE**

UNITED STATES OF AMERICA.



PHILADELPHIA :

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1894:



ADDRESS OF A COMMITTEE

OF THE

BOARD OF EDUCATION.

AT a Meeting of the BOARD OF EDUCATION, under the care of the General Assembly, on the 2d of July, 1824, the subscribers were appointed a Committee to make such a publication on the present state and objects of this Board, as they may deem advisable.

In discharge of their duty, they would first present—

THE CONSTITUTION OF THE BOARD,

AS ENACTED BY THE GENERAL ASSEMBLY, A. D. 1819,

AND SUBSEQUENTLY AMENDED.

ARTICLE I.

THERE shall be a General Board of Education, known by the name of *“The Board of Education, under the care of the General Assembly of the Presbyterian Church in the United States of America.”*

ART. II.

The Board shall consist of thirty-six members, of whom there shall be twenty Ministers and sixteen Elders; one Minister and one Elder to be chosen from each Synod, and the remainder from Philadelphia, and from a distance convenient to it.—Seven members, including the President or a Vice President, shall be a quorum to transact business.

ART. III.

The whole number of members shall be divided into four classes, one fourth to be annually elected.

ART. IV.

The election of the members of the Board shall be made by nomination and ballot, by the General Assembly.

ART. V.

The officers shall be, a President, three Vice Presidents, a Recording and a Corresponding Secretary, and a Treasurer, to be annually elected by the Board.

ART. VI.

The objects of the Board shall be—

1. To recognize such Presbyteries and other Associations, as may form themselves into Education Societies, as auxiliary to the General Board.

2. To assist such Presbyteries and Associations in educating pious youth for the Gospel Ministry, both in their academical and theological course.
3. To assign, according to their best discretion, to the several Auxiliary Societies, a just portion of the whole disposable funds under their controul.
4. To concert and execute such measures as they shall judge to be proper, for increasing their funds, and promoting the general object.

ART. VII.

No young man shall be patronized or assisted by any Auxiliary Society, unless he shall produce a testimonial of his hopeful piety and talents from some Presbytery, under whose care he shall be taken.

ART. VIII.

Auxiliary Societies may make such arrangements, and selection of a Seminary for the young men under their patronage, as in their opinion shall be most eligible for the prosecuting of their education, whether classical or theological.

ART. IX.

The Auxiliary Societies shall send to the Board, all the surplus funds in their hands, which shall not be necessary for the accommodation of those immediately depending on them for support.

ART. X.

Every Auxiliary Society shall forward, annually, a report of their proceedings to the Board, sufficiently early to enable the Board (whose duty it shall be) to report to the General Assembly.

ART. XI.

The Board shall have power to make such bye-laws, to regulate their own proceedings, and effectually to accomplish the great objects of their appointment, as shall not be inconsistent with this Constitution.

ART. XII.

The Board may propose to the General Assembly, from time to time, such plans as they may consider useful and necessary for the success of the Institution, to be recommended to the several Societies or Churches, as the Assembly may think proper.

ART. XIII.

No addition or amendment to the provisions of this Constitution shall be made, unless by the consent of two thirds of the members of the General Assembly, present at any of their sessions, of which notice shall be given at least one day previous.

ART. XIV.

By the General Assembly for 1823.—

“Resolved, That all the Presbyteries under the care of this Assembly, be, and they hereby are required, as soon as possible, after their several sessions immediately preceding the meeting of the Gen-

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 eral Assembly, to send up to the Corresponding Secretary of the Board of Education, under the care of the General Assembly, a report stating what monies they have collected for the education of poor and pious youth in their bounds; and what condidates or students they have on their charitable funds.

ART. XV.

“*Resolved*, That when any Presbytery has no beneficiary on their funds, they be, and they hereby are required to remit their funds to the Treasurer of said Board of Education, that the same may be appropriated according to the constitution of the Board.

ART. XVI.

“*Resolved*, That the Board of Education be, and they hereby are required to report annually a summary of what has been done in the business of Education by the Presbyteries, as well as the Auxiliary Societies; and that hereafter, the Assembly will act on the Report of the Board of Education, and not require the Presbyteries to report immediately to the Assembly.

ART. XVII.

By the General Assembly for 1824—

“*Resolved*, That the Board of Education be, and hereby are, authorised to select and educate such young men as are contemplated by the Constitution of that Board.”

The powers of the Board are all developed in the preceding articles.

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It may be proper next to state, some of the regulations adopted by the Board for their own government; and in which applicants for assistance, and Auxiliary Societies, may have some special interest.—

1. It has been “*Resolved*, that this Board will hold stated meetings on the fourth Mondays of April, June, August, October, December, and February, at such hour and place as may from time to time be agreed on by the Board.”—At other times, when occasion requires, the Board meet at the call of the President.

2. “*Resolved*, That no beneficiary, *hereafter* to be taken under the care of this Board, shall be allowed more than ONE HUNDRED DOLLARS annually from our funds.”

3. The Board has appointed a *Committee of Examination*, to continue during the pleasure of the Board, consisting of three persons, (Dr. Janeway, Dr. Neill, and Mr. James Stewart—for the present.) whose duty it is, to examine all applicants for aid from this Board; or in case of their absence from the city, the recommendations of such applicants;—to recommend places for their location, and the time of removing them to Colleges;—and to superintend their education. This committee is required always to report in writing.

4. The Board has appointed a *Committee of Economy*, consisting of two persons, (Alexander Henry, Esq. & Mr. John M. Mullin, for the

present,) who have charge of all the expences of the young men under the care of the Board;—who contract for their tuition, boarding, fuel, and other necessities, at the places of their location;—who provide clothing at the cheapest rate; and discharge all bills for the same, by their order on the Treasurer—provided the amount for each student shall not exceed the annual allowance made by the Board. They keep a separate account of the expenditures of each student under our care, in a book to be submitted for inspection at each stated meeting of the Board.

5. A *Committee for procuring Books and Stationary*, of one person, has also been appointed (at present Dr. Ely,) who executes all orders of the Board in relation to those articles;—supplies the Committee of Economy with books required by them;—keeps a list of the books purchased by him, and of the names of the beneficiaries to whom they have been loaned;—and presents his bills for liquidation to the Committee of Economy.

6. The Board has also a *Committee of Ways and Means*, consisting at present of Dr. Green and Robert Raiston, Esq. whose business it is to devise means for increasing the funds of the Board.

7. The Treasurer, chosen by the Board, to continue during their pleasure, is JOHN STILLE, Esq. who is invited, though not a member of the Board, to attend all its meetings, and consult with the Board.

The Board were without any considerable funds until on the 28th of June 1824, the Education Society of Philadelphia resolved to transfer to this Board, all their beneficiaries, books, papers and funds, subject to the payment of their debts, and to become themselves extinct as a Society: whereupon the Board of Education agreed to accept the transfer on the condition specified.

Before the dissolution of the Society, it had collected - \$ 8072 13
And expended - - - - - 7494 27

Leaving a balance of - - - - - \$ 577 86
Which together with \$ 1050 in six per cent stock, has now become the property of the Board. The Society was induced to this measure by the circumstance that its Managers were most of them members of the Board of Education, and could transact the business of the two when consolidated, as easily as of either while separate, and thus save time and labour. Besides, we were desirous that the Board, as a grand organ of the General Assembly, and calculated for extensive usefulness to the Church, should be enabled to do something worthy the high patronage it enjoys, and the intentions of the Assembly in establishing it. When it pleased the Assembly of this year to enlarge the powers of the Board, and authorize them “to select and educate such young men as are contemplated by the Constitution of that Board,” every impediment to its extensive operations, except the want of funds, was removed; and we now entertain the persuasion, that the Board will have a few beneficiaries always under its immediate care, for whom the Churches in Philadelphia and its vicinity can

raise the means of support; and will be able, by occasional donations of sums not exceeding one hundred dollars to individuals, or to the the Auxiliary Societies who support them in part, to bring forward many in their studies, who are now struggling hard with penury, while they are aiming to become well furnished for the work of the Ministry. Indeed, we have known many young men, of evident piety and talents, whose parents have assisted them in acquiring a classical education, but are unable, without injustice to their other children, to furnish them with the means of pursuing theological studies: who, nevertheless, were they certain of receiving from fifty to one hundred dollars from the Board, might obtain the remainder of their necessary expences from an Auxiliary Education Society in their own native place. Some of us have often known, moreover, students in some of our Theological Seminaries, who have been very destitute of necessary clothing and books, because all the funds they could command were sufficient for nothing more than their board and lodging. Such persons as these we anticipate the pleasure of *aiding*, not of wholly supporting, in numerous instances; and our Committee of Economy, through their attention to this subject, and their location in a large city, possess the means of making a little money go far in procuring articles of attire. Suffice it to say, that they purchase the materials by the piece, and have them made, frequently, by the beneficiaries of some of the benevolent societies of this city; so that young men, needing assistance, would do better to ask of us clothing ready made to their persons, than money for the purchase of it. Books can also be procured by our Committee in Philadelphia, at a much cheaper rate than they can be bought by students in most other places.

Desirous of rendering this Board as efficient as possible, the Philadelphia Education Society, before it became extinct—*Resolved*, that it be, and it hereby is earnestly recommended to their former members, to continue their subscriptions to the Board of Education; and to their auxiliaries, to become auxiliary to this Board, which will now transact the business which before devolved on the Society.

We cannot but hope, that all the Auxiliary Societies referred to, will comply with the foregoing recommendation; and that their number will be greatly increased. We subjoin a list of these Societies and of their contributions, to encourage others to do likewise, and evince how much may be accomplished by the systematic and continued consecration of small sums.

The Female Education Society of the *First* Presbyterian Church in this city, has contributed \$ 524 12:—Of the *Second*, \$ 530 99:—Of the *Third*, \$ 471 61:—Of the *Sixth*, \$ 225 00:—Of the *Second* Church in Wilmington, Del. \$ 600:—Of Lancaster, \$ 80:—Of Pencader, Del. \$ 75 50:—Of St. George's and Forrest congregations, Del. \$ 109 20:—Of Springfield, Ashton and Rockland congregations, under the care of the Rev. John Smith, \$ 93 54:—Of Neshaminy, \$ 20 25:—Of Harrisburgh, \$ 400:—Of Abington, \$ 10:—Of Frankford, \$ 60 26:—Of Norristown, \$ 48 75:—Of Kensington, \$ 25:—

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 That society also received from the congregation and pastor of Cape May, \$37 40: From the Female Philanthropic Society, \$50 00:—From the Salem Union Society of South-Carolina, \$194 30:—From the Union Society of Young Men, \$27 82:—And from life subscriptions, \$2154. —The number of persons assisted by this society, has been about SIXTY.

The following persons became members for life of this society, viz. Robert Ralston, Esq. of Philadelphia, and Roswell L. Colt, Esq. of Baltimore, by paying each \$100; Alexander Henry, and John Stille, Esqrs. by paying each \$50; Mr. Solomon Allen, by paying \$40; Mr. Joseph Montgomery, by paying \$30; Mr. Abraham Kearns, Bedford, Penn. by paying 24: and each of the following persons by paying \$20: to wit. Rev. Ashbel Green, D.D. LL.D.: Rev. Samuel Miller, D.D. Rev. Archibald Alexander, D.D. Rev. Messrs. Colin M'Iver, N.C. Francis Cummins, Geor. Thomas Charlton Henry, S.C. John F. Grier, Reading, Pa. the Hon. Elias Boudinot, LL.D. Hon. Walter Lowrie, Pa. Elias B. Caldwell, Esq. Washington; Rev. Jacob J. Janeway, D.D; Matthew C. Ralston, William L. Hodge, John Maybin, Thomas Latimer, John S. Henry, Daniel Jaudon, Benjamin Ives Gilman, Jr. John C. Smith, John Strawbridge, William Hart, Mrs. Sarah Henry, Miss Ann Maria Henry, Miss Sarah Matilda Henry, Samuel Richards, Rev. E. S. Ely, D.D.; Gen. John Steele, Samuel Carswell, Esq. Paul Cox, Joseph Boyd, Jacob Frick, Robert Mercer, James C. Thompson, Arthur Harper, Mrs. Elizabeth Harper, Mrs. Eliza Ann Jackson, Mrs. Margaret Carswell, Mrs. Mary Ann Ely, Mrs. Sophia Isaacs, William Nassau, John W. Scott, John Lisle, James Kerr, John McMullin, Robert S. Clark, Conrad Hanse, William Brown, George Latimer, Mrs. Rebecca Ord, Miss Henrietta Ord, Mrs. Ann Hill, Mrs. Margaret Hall, Mrs. Sarah Hollinshead, Thomas Montgomery, Charles McAllester, Silas E. Wier, Rev. William M. Engles, William Kirkpatrick, Esq. Lancaster; Divie Bethune, N. Y.; John Poole, N. J.; John McKissick, Harrisburg; Samuel Bayard, Esq. N. J.; Michael Allen, Esq. Pittsburg, George W. Coe, Esq. Georgia, and Mrs. Susannah McIlhenney, Georgia.

The following Clergymen were constituted members for life, by donations of \$20 for each, from some female members of their congregations, viz. Rev. Mess. George C. Potts, George Chandler, Eliphalet W. Gilbert, Del.; Thomas J. Biggs, Samuel B. Howe, N. J.; Samuel Bell, Del.; David Dennie, Stephen Bover, William R. De Witt, Amos A. McGinley, George W. Janvier, N.J.; John E. Latta, Del.; R. W. James, S. C. William Kerr, Jonathan Freeman, N. J. Elkanah K. Dare, James Patterson, James Arbuckle, A. K. Russell, Robert White, and Drs. Janeway and Ely.

It is anticipated that the Board of Education will be favoured by life contributors of THIRTY DOLLARS each, whose names will appear in future reports to the General Assembly; and every donation however small, will be thankfully received, either by the Corresponding Secretary or the Treasurer.

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Could our congregations be induced regularly to contribute to educational purposes, on an average, *ten dollars* yearly, we should have ample resources for aiding all to whom such assistance would be desirable. And are there not twenty persons in most of our congregations, that are willing and able to devote *fifty cents* yearly to this important object? Will not the pastors and sessions of our congregations endeavour to form associations, which shall be composed of members who pay either a life subscription of ten dollars, or an annual sum of fifty cents? The sums thus obtained, can be paid either to the Presbyteries, under whose care the congregations are; or to the Education Board;—and we hope next May to be able, in our general Report, to give a long list of such Societies, together with their officers, life subscribers, donors, and funds collected.

It will be observed, that the Presbyteries are all made auxiliary to the Board of Education; and if congregational auxiliaries report, and make payment to their own Presbyteries, the grand result will be concentrated in our annual reports to the General Assembly. This would be the most universally acceptable and systematic mode, of bringing our whole Church into co-operation in this great project of supplying our land, and the world, with well educated Christian Ministers.

While thus causing their liberality to flow through their Presbyteries, each congregational society, which deems it expedient so to do, may transfer their yearly funds to the Board, by granting them to their Presbyteries for this specific object. At the same time, public contributions ought to be made annually, agreeably to the recommendations of the General Assembly, in all the churches: and the money thus obtained, should constitute a *presbyterial fund for the education of poor and pious youth*, to be at the disposal of the Presbytery. In these contributions, *many* will doubtless give a small sum, who may not be able to afford half a dollar; and some who are members of the congregational society, will add to their former liberality.

To facilitate the formation of such *Congregational societies*, we would recommend the subscription of the following

FORM OF A CONSTITUTION
OF A
CONGREGATIONAL EDUCATION SOCIETY:

VIZ.

“We the subscribers, members of the ——— Presbyterian congregation of ———, do hereby associate as an Education Society; and promise, severally, until we decease, or otherwise withdraw our names, to pay, on the 25th of December in each year, when our annual meeting shall be held, the sum of fifty cents, to ———, whom we do hereby appoint our Treasurer during our pleasure;—that the total amount of our funds thus collected, may by him be paid annually to the Presbytery of ———, [or, to the Board of Education under the care of the General Assembly.] And we do moreover appoint ——— to be our President, and ——— to be our

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 Secretary, to continue in office until removed by our vote ; each of whom, in the absence of the other, shall have power to convene the members of this society, by some public notice, for the transaction of any business which may, by the society assembled, be deemed proper to be done.

Any person paying to our Treasurer \$10 at one time, shall be a member for life ; and have power, as annual subscribers, to deliberate and vote in all matters that may come before the association."

....

It is proper that the preceding blanks should not be filled until the *Form* has been subscribed by those who are willing to become members ; and then the subscribers should appoint their officers, by nomination, and votes taken either by ballot or the living voice, as may be most agreeable.

As the Presbyteries and the Board of Education have a right to judge of the qualifications of beneficiaries, it is not desirable that the Congregational Societies should do it : they may, however, direct from time to time, the whole or any part of their funds to be paid to Presbytery, or to the Board, for the support of a particular student, whom they shall name, if he shall be judged a suitable object by the competent authority.

The foregoing plan appears to us to be simple ; and may be readily acted on by all whose hearts and consciences constrain them to come, in this manner, to the help of the Lord against the mighty. We are convinced, that the enactment of too many constitutional rules and by-laws for voluntary associations, only trammel them, and impede their progress. If any association shall choose to dispense with all officers, & substitute in their place the Session of the Church to which they belong, their plan would be equally agreeable to the Board, and perhaps as efficient as the one which we have proposed. If the good contemplated is but done, let it be by any and all lawful means, and the hearts of the good will rejoice.

The Presbyterian Education Society, located in New-York, is the most powerful auxiliary to this Board, and has united to itself many societies previously existing. They estimate that they have collected in their various ramifications of their *nineteen* Executive Committees, and *seven* auxiliary societies, not less than \$12,000 in the two last years.

Of this Society the following persons have become members for life, viz. Thomas Wallace, Esq. by paying \$100 ; Hon. Elias Boudinot, Col. Richard Varick, and Michael Allen, Esq. by paying each \$50 : Rev. Thomas H. Skinner, Messrs. Thomas Fitch, Joseph H. Dulles, Joseph Montgomery, John Hanson, Nicodemus Lloyd, Thomas B. Darrach, Jonathan Little, Hon. Brockholst Livingston, and Mrs. Mary Ann Bunce, by paying each \$30 ; Miss Julia Lynch, by paying \$25 ; and each of the following persons by paying \$20,—to wit, Mr. Ephraim Holbrook, Miss Alma Hicks, Elisha Parish, Esq. Rev. Warren Day, Rev. Ira Ingraham, Hon. Elisha Boudinot, Theodore Frelinghuysen, Esq. Rev. President Griffin, Rev. Cyrus Guil-

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 dersleeve, Rev. Burr Baldwin; Messrs. John Adams, Joseph Congar, James Brener, William Tuttle, Moses Smith, Rensselaer Havens, Robert Oliver, Alexander Fridge, John Mills, Najah Taylor, Jesse Scofield, Benjamin Strong, Zechariah Lewis, Peter Hawes, Anson G. Phelps, Joel Post, Samuel Baldwin, John Morrison, Arthur Tappan, Rev. Thomas Jackson, Mrs. Burr Baldwin, Mrs. Abigail Condit, Miss E. Ivers, Miss Boquet Ivers, Mrs. Jane B. Patten, Miss Mary Patten, Miss Frances Davenport and Rev. Jacob Tuttle.

The Rev. Dr. James Richards was constituted a member for life, by the ladies of the First, and the Rev. Dr. Griffin by the ladies of the Second Presbyterian Church in Newark—the Rev. William McDowell by two ladies of Morristown; the Rev. Aaron Condit by the Association of Hanover; the Rev. Alexander G. Fraser by the Associations of Westfield; the Rev. Stephen Thompson, by the female charitable society of Connecticut Farms; the Rev. Philip M. Whelpley, by four ladies of Wall-street Church, N. York; and the Rev. Thomas McAuley, D. D. L. L. D. the Rev. William Patton, the Rev. Elisha W. Baldwin, and the Rev. William W. Philips, all of the city of New-York, by the ladies of their respective congregations.

The whole sum received from life subscriptions by the Presbyterian Education Society is \$1,555. They have purchased as a seat of academical instruction, Bloomfield Academy, in New-Jersey; and one of their auxiliaries, the Western Education Society, has erected a building for the accommodation of their beneficiaries at Hamilton College, capable of containing fifty students, at an expense of more than \$5,000.

“The whole number of beneficiaries reported to this Board by Presbyteries and other auxiliaries as having been aided since May 1823, is about 230; and the whole amount of funds reported to have been received since that time, or to be now in hand for that purpose, exceeds \$20,000.”

“The Theological Seminaries within the bounds of the Presbyterian Church in the United States, “are 1st. one at Princeton, N. J. under the care of the General Assembly; 2d. one at Auburn, N. Y. under the care of the Synod of Geneva; 3d. one at Hampden Sydney College, in Virginia, under the care of the Presbytery of Hanover; and 4th one at Maryville, Tennessee, under the care of the Synod of Tennessee. Besides these, funds are collecting for one in Ohio, and one in South Carolina.”*

If to the students in all these Presbyterian Seminaries we add those in the Congregational Seminaries at Andover, in Massachusetts, and in New-Haven in Connecticut, and those in the Seminary of the Reformed Dutch Church at New-Brunswick, N. J. the whole number, could we command them all, would not supply more than one third of the congregations in the Presbyterian Church which are now vacant: and it must be recollected that the students now in these institutions cannot be expected to receive licensure in less than three years. It is also to be remembered that the Congregational churches,

*Report of the Board for 1824.

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 must be expected to require the services of most of their sons; and that in our bounds at least a thousand new congregations might now be gathered, were we blessed with so many active, zealous, well informed young ministers, who would be willing to act as missionaries, and receive a bare subsistence during the infancy of their respective charges. With this idea we ought to connect that of the rapidly increasing population of the Presbyterian Church, if we would form any just estimate of our future need of ministers of the gospel, for as an illustration of our natural increase and as data for future calculation, we state that more than *ten thousand* infants were last year baptized in our churches; and these probably were not half that were born in our congregations; that upwards of 20,000 communicants were in the two years preceding May last added to our communion; and that we now consist of thirteen Synods and 77 Presbyteries. The whole number of Communicants in the Presbyterian Church cannot be less than 150,000. How rapid then may we expect the increase of our congregations to be in the Middle, Southern and Western States; without making any calculations on the influx of people from Europe, or of brethren from New-England, who generally become Presbyterians! Is it at all probable that our descendants and natural allies in ecclesiastical relations, will half of them, twenty years hence, be supplied with learned and pious pastors, if the grace of God does not excite the Church to vigorous, prayerful, and successful exertions on this subject?

“Much has lately been done, and is still doing, for putting the Bible into the hands of all who are able to read it; and for teaching those to read it, to whom it has heretofore, on account of their ignorance, been a sealed book. This is as it should be. Too much has not been done: nay, much remains to be done; and we should deprecate the idea of saying or doing any thing to lessen the exertions, or the zeal, manifested in dispersing far and wide the volume of inspiration. But we do verily believe that, as the human mind is apt to be ingrossed by a favourite object, to the exclusion or neglect of other objects as important as that which it regards, so it has happened here. A zeal to disperse *the written word* has, with many, prevented a due concern and proper exertions to provide for *the preached word*. This is not as it ought to be. ‘These things ought ye to have done, and not to leave the other undone.’ Let us never forget that the preaching of the word is the ordinary means instituted by God for giving efficacy to the truths of revelation. Those truths are repositied in the Bible. But in order to their practical and saving application, (always under the influence of that Holy Spirit, whose operations alone can render them effectual to salvation,) they must be drawn out of the Bible by the preacher of the gospel, and explained, inculcated and enforced by oral addresses.

“That this is the ordinary way in which revealed truth becomes the power of God unto salvation, is manifest from all experience, as well as from the scriptures themselves. Instances there no doubt are of individuals who have been converted unto God by merely read-

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 ing the Bible ; and it will ever be the delightful fountain from which the people of God will constantly and immediately draw the water of life, and the unerring test by which they will try every doctrine. But if an instance should occur, once in a century, of a religious awakening begun by reading the scriptures and other good books, we doubt if a single instance can be pointed out in which the good work has *proceeded far*, without the preaching of the word. Indeed with very few exceptions it is the preached word that both begins and carries on this work, *among the mass of the community*.

“To the inquiry why the fact should be so, it would be a sufficient answer to say, that *that such is God's appointment*. ‘Faith cometh by hearing.’ But we can, in this instance, see an analogy between the effectual communication of revealed truth, and that of truth of every other kind. Without oral instruction there would be little knowledge in the world, though the world were filled with books. In every gradation of instruction, from the child that learns his alphabet to the erudite adept in science, the advances are made chiefly by oral instruction. Whoever thought of opening a school, or a college, by placing a library in it, from which each scholar might be furnished with suitable books, but without any teachers to explain them by verbal instruction, to aid the pupils in their researches, or to direct those researches aright ? It is the same in religion ; or rather the case is stronger here, because depraved man is more averse from religious truth than from truth of any other kind. We cheerfully admit, nay, we would earnestly contend, that every human being arrived at the age of discretion should have a Bible, and be taught to read it. But we also contend, that mankind must have living teachers too, or that the Bible, in ninety-nine instances out of a hundred, will be little read, little understood, and do but little good.

“From the time of the Evangelist Philip, down to the present hour, the answer even of a diligent reader to the enquiry, ‘Understandest thou what thou readest ?’ must be that of the Ethiopian Eunuch, ‘How can I, except some man should guide me.’* ”

“If any of the children of the church need assistance in obtaining an education for the sacred office, from what source can they so properly receive it, as from the church their moral parent ? Every consideration of nature, reason, and scripture, point to this parent as the most suitable provider. Assistance from individuals may be given reluctantly, or may be suddenly and capriciously withdrawn :—but the church, as long as she has the feelings of a mother, can never be, either reluctant, or weary in providing for her beloved children. The aid received from individuals, may excite in delicate minds, a painful sense of dependence :—but it would surely be improper for a child to feel pain in receiving from the hand of parental affection. Nay, may we not confidently assert, that when a pious youth is willing to devote his talents for life to the service of the Church, it is but an act of mere justice in the Church, to furnish him with the means of comfortable support while he is preparing to serve her ?

*Former Address of this Board.

“Nor is it any solid objection to the system of educating young men for the ministry, on charitable funds, that some of them, after obtaining an education, never enter the ministry; and that some others are by no means distinguished ornaments of the sacred office. It were just as reasonable for parents, according to the flesh, to say, that many youth whose parents do much for them turn out ill; and that, therefore, *they* will take no pains, and incur no expense, in educating their beloved offspring. No wise parent thinks or speaks thus. He is willing to do all in his power for promoting the welfare of his children; and to labour and incur expense, whenever there is a rational prospect of a favourable result; and having done so, to leave the event with infinite wisdom. And the Church ought to be willing to take the same course, and run the same risk with respect to her children.

“**PIOUS PARENTS!** will you not take a deep interest in this immensely important concern? Will you not be willing to contribute your mite toward the education of your own sons, or the sons of others, whose hearts the Lord has touched, that they may be prepared to serve the Church in the ministry of reconciliation? There is a day coming, when to have contributed efficiently to the preparation of one able and faithful gospel minister for the sanctuary, will appear more important, and will afford greater pleasure in reflection, than the greatest mere temporal benefaction that can possibly be bestowed on mankind. Temporal benefits perish in the using:—but the labours of one faithful minister of the gospel, may be the means of extending blessings to nations the most remote, and posterity the most distant, as well as through eternal ages.

“**PIOUS YOUNG MEN!** we call upon you to ponder this subject deeply in your hearts. To you, under God, we look for ministers of that Church, which the Redeemer hath purchased with his own blood. We entreat you to come forward, and to consecrate yourselves to the service of that Church. Can you make choice of any other profession so desirable, so noble, so God-like, as the ministry of reconciliation? If not, then pray for the prosperity of this Board; endeavour to excite the zeal and liberality of others for its support; and crown all by devoting yourself to the holy cause which it is formed to promote.

“**CHRISTIAN BRETHREN OF EVERY CHARACTER AND AGE!** the errand on which we come to you in this address, is no common one! We have all too long neglected our duty to the Church of God. Let us, then, humbled by the past, and animated by the prospects of the future, rouse from our lethargy, and begin to act in earnest. Our Master requires it of us. The calls of destitute Churches, who can find none to break to them the bread of life, require it of us. The cries of frontier settlements, who look and entreat in vain for missionaries, require it of us. The miseries of the poor heathen, who are perishing by millions for lack of knowledge, require it of us. Yes, brethren, if you love the Lord Jesus Christ in sincerity; if you love the Church to which you belong; if you wish to prevent a famine of the Word of Life from desolating our land,—Come forward, *to the help of the Lord against the mighty.*”

*Address of the Education Society.

.....
 We address our fellow-citizens as christians, and ask, concerning the future millions of our country, who would most naturally, under the influence of parental instructions, become Presbyterians in principle, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

We address our fellow citizens as friends of literature, good government, domestic industry, sound morality, and national happiness, and ask, when did these blessings abound, and continue, in any land in which the Bible was not generally read by the common people, and in which the people were not well supplied with evangelical, protestant ministers? If we would not have our nation subjected to superstition, papal bondage, anarchy, tyranny, oppression, vice, and even pagan idolatries, we must promote the general diffusion of knowledge by public schools, colleges, and seminaries of learning; we must teach the people self government; we must cherish civil and religious liberty; we must influence the community by the hopes of endless happiness, and the fears of endless punishment: and in doing all these things, the protestant pulpit has ever been the most powerful means; and for this good reason, that Infinite Goodness has appointed the preaching of the Gospel to be the wisdom of God, and the power of God unto the salvation of sinful men.

If you would not have your posterity, and countrymen of future ages, generally destitute of the inestimable blessings of a free and wise representative government which you enjoy; if you would not have half the yet unborn millions of our western world, the home of rational liberty, grow up in ignorance of that just God and Saviour, whom you love and adore; if you would not that your childrens' children should be the slaves of some ghostly pontiff, or of some regal tyrant, whom he may set up; if you would not that your posterity should become infidels and pagans, and perish without spiritual vision, pray, pray earnestly, that the Lord of the harvest would send forth a sufficiency of labourers into his vineyard: and follow your prayers by conduct becoming those who believe that Heaven ordinarily accomplishes his gracious purposes towards man through the instrumentality of human agency.

In behalf and by authority of the Board of Education,

EZRA STILES ELY,
 J. J. JANEWAY.

PHILADELPHIA, JULY 6, 1824.

*Officers and other Members of the Board,
for the year 1824.*

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